

STARK JEWISH NEWS

A Publication of Canton Jewish Community Federation



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Have a favorite family recipe, a story to share, or lifecycle announcements? We'd love to feature voices from our community! Your contributions help make our newspaper a reflection of the people we serve.

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COVER ARTIST SPOTLIGHT

Sam Lilienfield is a multidisciplinary artist and designer based in Canton, Ohio. Her practice explores the quiet significance of everyday objects and living beings, transforming familiar subjects through a vivid, color-driven visual language. Rooted in optimism and play, her work invites moments of pause, offering an antidote to the heaviness of daily life and celebrating the beauty found in the ordinary. Lilienfield also serves as the Gallery and Marketing Manager at Strauss Studios, where she works to champion contemporary artists and cultivate meaningful connections through exhibition programming.

Instagram @samlielenfield

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NO SLICHOT GIVEN

WRITTEN BY: ORI AKRISH, CEO

In the 1970 movie *Love Story*, Ryan O'Neal apologizes to Ali MacGraw for losing his temper, and she waves it off: "Love means never having to say you're sorry." It became one of the most famous lines in film history, so famous that MacGraw herself has spent decades walking it back, calling it, in her own words, "a crock." Maybe she wasn't wrong about the sentiment, just the subject. Swap "love" for "being Jewish" and suddenly it fits.

This is the high holy days of Slichot, which literally means forgiveness. The word shares its root with *sli-cha*, the Hebrew word for sorry. Starting the week before Rosh Hashanah, we gather, often before sunrise, to ask forgiveness for how we've fallen short this year. And it's not only God we're asking. Jewish tradition is strict about this: Yom Kippur atones for what we've done against God, not for what we've done against another person, not until we've gone to them directly and made it right. So, it's about standing in front of the people we've actually wronged and owning it. But a lot of us started using that same instinct, the reflex to apologize, on something Slichot was never meant to touch: simply being who we are.

Watch how it shows up. Someone brings up Israel at dinner and we're hedging before anyone's said a word, "well, obviously it's complicated, obviously I don't agree with everything." Someone mentions a Jewish holiday, and we turn it into a joke before anyone else can. We've gotten so good at qualifying our own belonging that we're basically doing the heckler's job for free, beating them to the punch and then bracing for more.

Teshuva, real repentance, is for what we've actually done, a harsh word, a broken promise, a moment we let someone down. That's what Slichot is actually meant for. Nobody needs forgiveness for being born into or embracing a covenant, for keeping a holiday, or for caring about their own people. Somewhere along the way we started treating being Jewish itself like it needed a permission slip.

I'm done with the permission slip. Running a small Federation means I sometimes get to say things bigger leaders in bigger seats can't quite say out loud, and this message includes them too. Stop apologizing for existing - No Slichot given.

To be clear, this includes Israel, and I want to be precise, because this is where people get it wrong in both directions. Israel is not a government. It's not a particular leader, and it's not a foreign policy position you have to defend before you're allowed to care about it. Look at Israel through the covenant, a promise made thousands of years ago to a people who never let go of it, not in

exile, not in the camps, not scattered across a hundred countries. Or look at it as the modern miracle it also is, a dead language handed back to children, a state built from nothing in one lifetime, a culture rebuilt from ash into something that argues, dances, and writes poetry. Religious or secular, ancient or modern, both roads land in the same place. Israel isn't a talking point we owe anyone a caveat on. It's part of us, the way a hand is part of a body, and nobody apologizes for having hands.

None of this means we stop thinking. Cheshbon hanefesh, honest self-examination, is core to who we are, and I'm not trading it in for blind cheerleading. But there's a real difference between critique and apology, between wrestling with something because you love it and want to improve it or disowning it because someone made you feel like you should. We can understand nuance and still refuse to be embarrassed, those aren't actually in tension; we've just been acting like they are.

So, here's what I actually want this new year. Stop qualifying our support for each other. A Jewish person in Tel Aviv, in Paris, in Buenos Aires, is family, whether we've ever met or not, no asterisk required. We've been acting otherwise for a while now. Nobody should have to prove what kind of Jewish person they are, or where they land on any given issue, before they've earned our solidarity.

Slichot asks us to examine what we've done wrong. It doesn't ask us to examine whether we had the right to exist in the first place.

May 5787 be the year we're unapologetically us.

Shana Tova.

High Holy Days 5787/2026

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The Fast of GEDALIAH

WRITTEN BY: RABBI A.J. KUSHNER

The Fast of Gedaliah, observed on the third day of Tishrei, commemorates the assassination of Gedaliah ben Achikam, the Jewish governor who was appointed to lead the small Jewish community that remained in the Land of Israel after the destruction of the First Temple.

Gedaliah's death was more than the loss of one leader. It marked the collapse of what remained of Jewish life in the land after the Babylonian conquest. In the aftermath, many of the survivors fled to Egypt, taking with them the prophet Jeremiah and his faithful disciple Baruch.

THE DESTRUCTION OF JUDAH

The story begins with the conquest of Jerusalem by Nebuchadnezzar, king of Babylonia. The Kingdom of Judah had been defeated, Jerusalem was destroyed, and the First Temple was burned. Much of the Jewish leadership was killed or taken captive to Babylonia.

The destruction left the land devastated. Yet Nebuchadnezzar did not intend to leave Judah completely empty. The poorer inhabitants were allowed to remain and work the land,

tend the vineyards, and rebuild what they could. To govern this remaining population, he appointed Gedaliah ben Achikam.

Gedaliah established his headquarters in Mizpah, north of Jerusalem.

The prophet Jeremiah, who had been given the opportunity to live safely in Babylonia, chose instead to remain with his people. He joined Gedaliah in Mizpah and supported the effort to rebuild Jewish life in the land.

GEDALIAH'S LEADERSHIP

Gedaliah was known as a thoughtful, humble, and practical leader. He encouraged the people to return to their fields and vineyards and to begin rebuilding their lives.

His message was simple: remain peaceful, cooperate with the Babylonian authorities, and work toward creating a stable community.

For a short time, his approach seemed to succeed. Jews who had fled to neighboring countries during the war began returning to Judah after hearing that life was becoming more secure. The small community

began to recover.

But beneath this fragile recovery, resentment and political ambition were growing.

THE PLOT AGAINST GEDALIAH

Among those who came to Mizpah was Ishmael ben Nethaniah, a member of the royal family. Ishmael was connected to the former royal house of Judah, and he apparently resented the authority and success Gedaliah had gained.

Ishmael began plotting against him.

Johanan ben Kareah, one of Gedaliah's loyal officers, learned of the conspiracy and warned the governor. Johanan even offered to secretly kill Ishmael before he could carry out his plan.

Gedaliah refused.

He could not believe that someone who had come to him as a fellow Jew would commit such an act of treachery. His generosity and trust ultimately left him vulnerable.

THE ASSASSINATION

According to the biblical account, Ishmael was invited to a meal with Gedaliah in Mizpah around Rosh Ha-



shanah. He arrived with ten men.

During the meal, Ishmael and his followers attacked Gedaliah and murdered him. They then killed other people who were with him, as well as members of the Babylonian garrison stationed in Mizpah.

The assassination quickly turned into a much larger tragedy.

Ishmael took captives and attempted to escape toward Ammon. Johanan gathered his men and pursued him. They eventually caught up with Ishmael near Gibeon and succeeded in rescuing the captives, although Ishmael himself escaped to Ammon.

The damage, however, had already been done.

THE SURVIVORS FLEE TO EGYPT

The remaining Jews were terrified.

Gedaliah had been appointed by the Babylonian authorities, and the murder of both Gedaliah and Babylonian soldiers could easily be interpreted as an act of rebellion. The survivors feared that Nebuchadnezzar would retaliate against the entire Jewish population that remained in Judah.

They decided that their safest option was to flee to Egypt.

Before leaving, they turned to Jeremiah and asked him to seek G-d's guidance. They promised that they would follow whatever instruction he received.

Jeremiah prayed for ten days. He then delivered the message he had received: the people should remain in the Land of Israel and not be afraid of the king of Babylon. If they stayed, they were promised protection and the opportunity to rebuild. But if they went to Egypt, Jeremiah warned, the very dangers they were trying to escape would eventually find them there.

The people did not listen.

Despite their earlier promise, they accused Jeremiah of misleading them and proceeded toward Egypt. They also forced Jeremiah and Baruch to accompany them.

JEREMIAH'S WARNING

Even after they reached Egypt, Jeremiah continued to warn the refugees.

He told them that Egypt would not provide the security they were seeking. He also warned them against abandoning their faith and returning to the idolatrous practices that had contributed to the spiritual decline of Judah.

Sadly, his warnings were ignored.

The Jewish refugees settled in Egypt, and many eventually returned to idol worship. According to the biblical account, Jeremiah continued to rebuke them for their actions and warned that disaster would follow.

The tragedy of Gedaliah had therefore led to another tragedy: the destruction of the last significant Jewish community remaining in Judah.

*This year, the Fast
of Gedaliah will
be observed on
Monday, September
14, 2026.*

WHY DO WE FAST?

The Fast of Gedaliah is observed on 3 Tishrei, immediately after Rosh Hashanah. According to many traditional opinions, Gedaliah was actually murdered on Rosh Hashanah itself, but the fast is postponed until after the festival.

The fast is not simply about the death of one individual. Gedaliah represented the possibility that a small Jewish community could begin again after the destruction of Jerusalem and the First Temple.

His assassination brought that fragile revival to an end.

The story also carries a powerful warning about the consequences of internal division, hatred, mistrust, and political ambition. A community that had already suffered enormous destruction was further weakened by violence from within.

The Fast of Gedaliah therefore asks us to remember not only what happened thousands of years ago, but also what can happen when people allow hatred and division to destroy the possibility of rebuilding.

After the destruction of the First Temple, there was still a small spark of Jewish life in the Land of Israel. Gedaliah tried to protect and strengthen that community. His assassination extinguished much of that hope.

As we fast on the third of Tishrei, we remember Gedaliah, the people who died with him, and the community whose future was lost in the aftermath of his assassination.

May the lessons of this tragedy remind us of the importance of unity, responsibility, and the protection of Jewish life.

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We look forward to having you join us! All are welcomed. Email Leanne at llehnh@jewishcanton.org or call (330) 445-2850.



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JEWISH FAMILY SERVICES EVENTS

SEPTEMBER

To RSVP to events, please email Leanne at llehnh@jewishcanton.org or call (330) 445-2850

Keep an eye out for our autumn program listings in the next issue of the Stark Jewish News and in the Canton Federation's weekly E-newsletter!

PERSISTENCE MATTERS

The Important Role of JFS

WRITTEN BY: HEATHER HERSHEY-TOMPKINS

Applying for government assistance can be one of the most challenging experiences a person faces. Whether someone is applying for Medicaid, SNAP (food assistance), Social Security benefits, Veterans Affairs (VA) benefits, or other public assistance programs, the process often involves lengthy applications, extensive documentation, interviews, deadlines, and follow-up requests. For many people, the paperwork alone can feel overwhelming.

Jewish Family Services plays an important role in helping members of the Jewish community navigate these complex systems. Staff members assist clients with applications through Jobs and Family Services, help them apply for Medicaid and SNAP benefits, prepare for interviews, organize required documentation, and provide support with Social Security matters, including Representative Payee services for individuals who need assistance managing their benefits. They may also help veterans and their families understand and apply for VA benefits and connect them with available resources.

One of the biggest lessons people learn during this process is that persistence matters. Applications are not always approved the first time. Documents may be misplaced, requests for additional information may arrive unexpectedly, or appointments may need to be rescheduled. Success often depends on staying organized, responding promptly, and following through.

Another reality is that not everyone always does what they say they are going to do. Phone calls may not be returned. Paperwork may not be processed as quickly as expected. Someone may promise to send information but forget. These situations can be frustrating, but they demonstrate why respectful and consistent follow-up is so important. Following up is not about being demanding—it's about making sure important tasks are completed and opportunities are not missed.

The staff at Jewish Family Services understands this well. They advocate for clients, check on application statuses, communicate with government agencies, and help ensure that important details do not fall through the cracks. Their persistence and dedication often make the difference between a delayed application and a successful outcome.

This process also teaches valuable life lessons. Persistence often leads to success. Staying organized prevents unnecessary delays. Good communication builds trust. Patience is essential, and respectful follow-up is often the key to moving things forward. These lessons extend beyond government programs and can be applied to many areas of life.

Government assistance programs are designed to support people during difficult times, but accessing them often requires determination and perseverance. Jewish Family Services provides more than help with paperwork—it offers advocacy, guidance, compassion, and encouragement to members of the Jewish community. Through its commitment to serving others, it helps clients overcome obstacles and reminds us that persistence, preparation, and follow-through are often the keys to achieving positive results.



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A Message from Canton Jewish Community Federation President, Laura Goldman

WRITTEN BY: LAURA GOLDMAN, CJCF PRESIDENT

Shanah Tovah, Dear Friends,

As the familiar sound of the shofar calls us into the High Holy Days, we stand on the threshold of a new year—5787. Rosh Hashanah and Yom Kippur invite each of us to pause, look inward, and evaluate where we have been and where we hope to go.

While these days are deeply personal, they are equally about our collective story. When we gather in our houses of worship, we are reminded that our strength lies in our connection to one another.

Over the past year, our Canton Jewish Community Federation has worked tirelessly to ensure that no member of our community stands alone. Through the compassionate outreach of Jewish Family Services, the vibrant educational initiatives, and the enduring bond with our partners in Western Galilee, we have demonstrated what it means to live our values. Every family supported, every student engaged, and every act of chesed (kindness) are a testament to the generosity and spirit of our community.

During the Aseret Yemei Teshuvah (Ten Days of Repentance), our tradition reminds us that Teshuvah (return), Tefillah (prayer), and Tzedakah (righteous giving) have the power to transform our lives and our world. As we prepare for Yom Kippur, this spirit of reflection also brings a deep sense of personal humility. In my role as Federation President, and as a member of this community, I ask for your forgiveness—mechilah—for the ways I have fallen short over the past year or have wronged or offended you, no matter how inadvertently I might have done so.

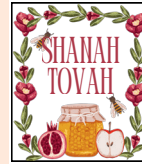
As we approach the Day of Atonement together, let us grant each other grace and reflect on how we can deepen our commitment—not only to our loved ones, but to the vitality, unity, and security of our entire Jewish community.

On behalf of the Board of Trustees and staff of the Canton Jewish Community Federation, I extend heartfelt gratitude to everyone who makes our community warm, resilient, and welcoming.

May the coming year bring health, peace, and renewal to your families, to our Canton community, to the State of Israel, and to the world.

L'Shanah Tovah Tikatevu V'Tekatemu—May you be inscribed and sealed for a good and sweet New Year. Warmly, Laura

May the New Year bring you health, peace, and renewal.



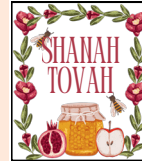
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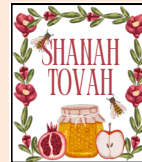
Mark and Cathy Atleson
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New Year of Peace, Health, and
Happiness.



L'Shana Tova Tikatevu
from
Davina Schweitzer



TO THE CANTON JEWISH COMMUNITY:
L'SHANAH TOVAH TIKATEIVU
V'TEICHATEIMU
FROM LAURA GOLDMAN,
PRESIDENT, CANTON JEWISH
COMMUNITY FEDERATION



WISHING OUR FAMILY AND FRIENDS A
SWEET YEAR FILLED WITH GOOD
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SHANAH TOVAH,
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AND JAMIE GOLDMAN



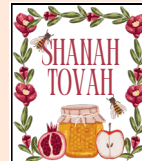
Stan and Barbara Rubin
Wish their friends and relatives a
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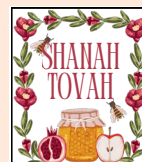
**Mary Donna and Jim Rubin
& Family**
Wish their friends and relatives a
New Year of Peace, Health, and
Happiness.



L'Shana Tova Tikatevu
from
The Braun Family



HAPPY NEW YEAR
FROM
LESLIE AND DAVID NELSON



HAPPY NEW YEAR
FROM
ELLEN AND STEVE MILLER



L'Shana Tova Tikatevu
from
The Slesnick Family

Shana Tova!

New Year Bring Sweetness & Joy

Alicia Rozenbom

Wishes her friends and relatives a
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Happiness.



HAPPY NEW YEAR
FROM
JOHN AND CARISA STRAUSS



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Wish their friends and relatives a
New Year of Peace, Health, and
Happiness.

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Wish their friends and relatives a
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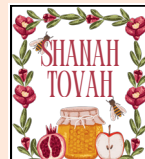
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Harlene Smuckler

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HAPPY NEW YEAR

FROM

MATT AND EILEEN SALTARELLI



Joan and Marty Ortman

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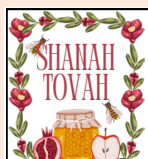


Anita and Tom Porter

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Linda and David Sklar

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Happiness.



HAPPY NEW YEAR

FROM

Raza, Sarah, Zane and Ezra Fayyaz



Terry and Sharon Simon

Wish their friends and relatives a
New Year of Peace, Health, and
Happiness.



Joyce and Jerry Ortman

Wish their friends and relatives a
New Year of Peace, Health, and
Happiness.



L'Shana Tova Tikatevu
from
Rita Schaner



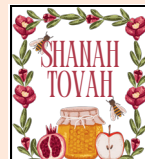
L'Shana Tova Tikatevu
from

Amy Lakritz and Mark Weiner,
Shoshana, Elana, Jacob and Shira



Bill and Leanne Lehn

Wish their friends and relatives a
New Year of Peace, Health, and
Happiness.



HAPPY NEW YEAR

FROM

SUE SHAFER

HAPPY NEW YEAR

FROM

RONIT SHERWIN AND
RABBI DAVID KOMEROFSKY

HAPPY NEW YEAR

FROM

SAM AND SUSAN WILKOF

L'Shana Tova Tikatevu
from

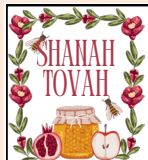
Linda and Mark Alperin

L'Shana Tova Tikatevu
from

Barbara and Bob Ferne

Maggie Wells and Jennifer
Podis-Wells

Wish their friends and relatives a
New Year of Peace, Health, and
Happiness.



HAPPY NEW YEAR

FROM

DREW AND JUDEANE LUNTZ



L'Shana Tova Tikatevu
from

The Spera Family



L'Shana Tova Tikatevu
from
The Sklar Family



L'Shana Tova Tikatevu
from
Patty Felder



Gary and Bonnie Podis

Wish their friends and relatives a
New Year of Peace, Health, and
Happiness.



L'Shana Tova Tikatevu
from
The Johnson Family

Ted and Gail Goldman

Wish their friends and relatives a
New Year of Peace, Health, and
Happiness.

Preparing Hearts and Minds for a New Year

WRITTEN BY: BOBI BERRINGER



Like many of you, the arrival of the "ber" months is one of my favorite times of the year. As summer ends, we begin to look ahead to the High Holy Days. I always look forward to seeing familiar faces, welcoming new families, and sharing in the traditions that have connected generations of Jewish families.

The High Holy Days remind us of the importance of learning, growing, and strengthening our relationships with one another. They offer us the opportunity to begin again with purpose and intention, making them the perfect way to start a new Chadash year.

It also means that Chadash will be back in full swing on Sunday, September 27th. One of the greatest joys of my role is seeing the excitement on our students' faces as they return to their classrooms, reconnect with friends, and meet their teachers. I am incredibly grateful for our dedicated teaching staff, who pour so much creativity, enthusiasm, and love into every lesson and every interaction with our students. Their commitment helps make Chadash a place where children can develop meaningful Jewish connections while having fun and building lasting friendships.

Over the summer, we have been hard at work preparing for another exciting year. We carefully reviewed the feedback we received from families, students, and teachers, and we have

used those suggestions to make thoughtful improvements throughout our program. We are always looking for ways to grow, strengthen our curriculum, and create the best possible experience for every child. While we are proud of everything we accomplished together last year, we are even more excited about what lies ahead.

Our mission remains the same: to provide a warm, welcoming environment where every child can explore their Jewish identity, build lasting relationships, and develop a lifelong love of Jewish learning. We are excited to continue partnering with our amazing parents, teachers, and community to make this another memorable and meaningful year.

As we prepare to welcome the New Year, we hope to see all of our Chadash students and families at our upcoming High Holy Day Family Services. Celebrating together is a wonderful way to begin the school year and reminds us that we are all part of something much larger than ourselves.

Thank you for allowing us to be part of your family's Jewish journey. I am looking forward to another year filled with learning, laughter, meaningful experiences, and unforgettable memories. Here's to a happy, healthy, and successful new year. I can't wait to welcome everyone back to Chadash!

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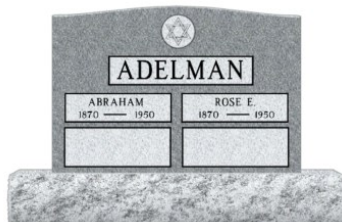
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JFS TO EXPAND SERVICES TO THE CANTON JEWISH COMMUNITY WITH NEW CHESED CLOSET

Canton Jewish Community Federation (CJCF) and Jewish Family Services (JFS) have announced the launch of the Chesed Closet, a collection of gently used medical equipment available to members of the Canton Jewish Community, free of charge, for as long as it's needed.

"Chesed means loving kindness, and this program is our way of putting that into practice," said Ori Akrish, Federation CEO. "Whether someone needs a wheelchair, crutches for a high school athlete recovering from an injury, or a walker for recovery during surgery, they can borrow it, free of charge, no age limit, and keep it as long as they need it."

JFS Director Heather Hershey-Tompkins said the agency has informally provided donated medical equipment to clients and community members for decades, and that the Chesed Closet allows JFS to expand and formalize that service.

"We are thrilled to launch this initiative as an extension of our mission to meet the needs of individuals and families in our community," she said. The service is open to everyone, not just JFS clients, regardless of age.

"None of this would be possible without the generosity of community members who have donated equipment and other resources to JFS," she added.

JFS is currently accepting donations of clean, gently used, non-invasive medical equipment, including wheelchairs, walkers, crutches, shower chairs, bed-side commodes and more. Seated walkers are especially needed. Because storage space is limited, JFS accepts donations on an as-needed basis, so please contact Heather before bringing any items down.

To donate medical equipment or to request an item, contact Heather at HHTompkins@Jewish-Canton.org.

HOLISHKES

It's your turn! Please send
in your favorite soup recipes to
Christine@JewishCanton.org
by September 7

WRITTEN BY: MARY DONNA RUBIN

Sukkot, also known as the Feast of Booths, is a joyous, week-long holiday that takes place five days after Yom Kippur. It commemorates the forty years of the Israelites wandering in the desert under G-d's protection after fleeing Egypt. It also marks the season of the Harvest Festival of fruits and vegetables in Israel.

Meals during Sukkot are centered around the Harvest Bounty. It is customary to eat stuffed food, particularly stuffed vegetables which represent the abundance of the harvest. Leaves that remained on the vine after the grape harvest were made into stuffed grape leaves filled with rice, herbs and spices and cooked in a lemon broth.

Kreplach, a traditional dumpling stuffed with meat and onions, is often served during Sukkot. In addition, apple strudel, pomegranates and persimmons are considered a Sukkot treat.

One of our family's favorite stuffed foods is cabbage rolls filled with ground beef, herbs and rice, and is often referred to as "Holishkes". Below is my recipe for holishkes! I hope you enjoy it and all of the special Sukkot treats.

L'shanah Tovah Tikateivu! May you all have a healthy and sweet New Year, an easy fast on Yom Kippur, and a Happy Sukkot!

ACTIVE TIME 1 HOUR

TOTAL TIME: 3 HOURS

INGREDIENTS

- 2 ½ pounds ground beef
- 1 large head of green (preferred) or white cabbage
- 4 onions, two finely chopped and two thinly sliced
- 5-8 chopped garlic cloves
- 2 eggs
- 1 14-ounce can of chopped tomatoes.
- 2 large jars of marinara sauce (32 oz. each); salt to taste.
- Add parsley flakes and/or basil flakes, if desired
- ½ cup of long grain white or brown rice
- Pinch of brown sugar

PREHEAT oven to 350°F.

PREPARE FILLING In a large bowl, combine ground beef, onions, garlic, and herbs. Beat the eggs and add them to the meat mixture. Mix well with your hands until fully combined. Cover and refrigerate while preparing the cabbage.

PREPARE CABBAGE Place the cabbage in a large pot of water. Loosen the core and bring the water to a boil. Cook until the cabbage is tender enough to separate the leaves.

REMOVE THE LEAVES Insert a fork into the cabbage core and carefully remove the leaves one at a time as they become tender. Place the leaves in a large dish and discard the core.

FORM THE FILLING Remove the meat mixture from the refrigerator and roll it into evenly sized balls.

MAKE THE CABBAGE ROLLS Place one meatball near the base of a cabbage leaf. Roll the leaf over the meat, then fold in the sides and continue rolling until the meat is completely enclosed. Repeat with the remaining meat and cabbage leaves.

ASSEMBLE Arrange the cabbage rolls in a single layer in a large roasting pan. If you have extra cabbage leaves, shred them and spread them over the top.

ADD THE SAUCE Pour the chopped tomatoes and jars of sauce evenly over the cabbage rolls. Sprinkle with a pinch of brown or white sugar.

BAKE Cover the roasting pan and bake for 2 hours, basting the cabbage rolls with the tomato sauce occasionally.

FINISH Remove the cover and continue baking for 30–60 minutes, or until the sauce has thickened.

SERVE with pareve mashed potatoes, pareve potato knishes, or your favorite side dish.



LIFE CYCLES

DEATHS

- Alan Katz, passed away on July 17, 2026. He is survived by his wife, Patricia; his stepchildren, Brad Newpoff (Lisa) and Stacey DeFilippo (Anthony); his brother and sister-in-law, Jerry and Barbara Katz; his sister, Randi Blecher; and several nieces, nephews, step-grandchildren, and cousins.

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- Jeff and Dale Sklar, in Memory of Alan Katz
- Jeff and Dale Sklar, in Memory of Marla Eslich
- Jeff and Dale Sklar, in Honor of the 80th Birthday of Vito Sinopoli
- Jeff and Dale Sklar, in Honor of the 80th Birthday of David Sklar
- Jeff and Dale Sklar, in Honor of the 80th Birthday of Mark Sirak

JEWISH FAMILY SERVICES

- Eric Rubin, in Memory of Vivian Rosengard
- Linda Fadel, in Memory of Vivian Rosengard
- Marilyn and Paul Feldman, in Memory of Vivian Rosengard
- Richard and Jana Parker, in Memory of Vivian Rosengard
- Jan and John Miller, in Memory of Vivian Rosengard
- Robert Eidnier, in Memory of Vivian Rosengard
- David Jay, in Memory of Vivian Rosengard
- Doree Hafner, in Memory of Vivian Rosengard
- Robert DeHoff, in Memory of Vivian Rosengard
- Christopher and Cynthia Olie, in Memory of Vivian Rosengard
- Gary Fogel, in Memory of Vivian Rosengard
- Debbi Simon, in Memory of Vivian Rosengard
- Ellen and Steve Miller, in Memory of Vivian Rosengard

LEE KARELITZ FAMILY PHILANTHROPIC FUND

- Mark and Judy Tenenbaum (The Birthday Club), in Memory of Lee Karelitz

L'CHAIM 47 FUND

- Alexandra and Jamie Goldman, in Honor of Our Father, Adam Goldman

*Donations and Endowments recorded as of August 10, 2026)

COMMUNITY CALENDAR

SEPTEMBER

THURSDAY, SEPTEMBER 3

6:00 P.M. Canton Jewish Federation Annual Meeting

SATURDAY, SEPTEMBER 12 – SUNDAY, SEPTEMBER 13

Rosh Hashana

TUESDAY, SEPTEMBER 15

7:00 P.M. Temple Israel Board meeting

WEDNESDAY, SEPTEMBER 16

7:00 P.M. Strangers in the Palace

MONDAY, SEPTEMBER 21

Yom Kippur

WEDNESDAY, SEPTEMBER 23

7:00 P.M. Strangers in the Palace

THURSDAY, SEPTEMBER 24

2:30 P.M. Yiddish Club

SATURDAY, SEPTEMBER 26

Sukkot

SUNDAY, SEPTEMBER 27

9:30 A.M. Chadash with Sukkot Program

10:00 A.M. TI Brotherhood and Sisterhood: Birth of 25th Amendment

Noon-12:45 P.M. Hebrew school

1:00 P.M. Intro to Judaism

WEDNESDAY, SEPTEMBER 30

7:00 P.M. Strangers in the Palace

OCTOBER

SATURDAY, OCTOBER 3

Shimini Atzeret

SUNDAY, OCTOBER 4

Simchat Torah

9:30 A.M. – 12 P.M. Chadash Simchat Torah

12 P.M. Hebrew school

1:00 P.M. Intro to Judaism

WEDNESDAY, OCTOBER 7

7:00 P.M. Strangers in The Palace

FRIDAY, OCTOBER 16-SATURDAY OCTOBER 17

Max Spera Bar Mitzvah

SUNDAY, OCTOBER 18

9:30 – Noon Chadash

Noon – 12:45 P.M. Hebrew School

1:00 P.M. Intro to Judaism

TUESDAY, OCTOBER 20

7:00 P.M. TI Board meeting

WEDNESDAY, OCTOBER 21

7:00 P.M. Strangers in The Palace

SUNDAY, OCTOBER 25

9:30 – Noon Chadash

Noon – 12:45 P.M. Hebrew school

1:00 P.M. Intro to Judaism

THURSDAY, OCTOBER 29

2:30 P.M. Yiddish Club

Temple Israel Brotherhood & Sisterhood present...

Constitutional Crisis: The Birth of the 25th Amendment with Professors Emeriti J. Dean Carro & Laurence Bove

The 25th Amendment, ratified in 1967, clarified what happens when a president dies, resigns, becomes incapacitated, or is unable to carry out the duties of the office. But why was it needed? This session explores the historical crises that led to its adoption, including President James Garfield's prolonged incapacity after being shot and President Woodrow Wilson's debilitating stroke, during which First Lady Edith Wilson effectively managed access to the presidency. We'll examine the constitutional mechanisms by which a president can be removed from office and consider why the framers of the amendment believed these safeguards were essential.



Sunday, September 27, 2026 - 10:00 a.m. - Beit Ha'am - 432 30th St. NW - Canton, Ohio
Register at www.templeisraelcanton.org/25th

EMMA LAZARUS

WRITTEN BY: CHRIS LANGE



Many Americans don't recognize Emma Lazarus' name, yet her words are immortalized in the nation's most iconic monument.

Born in 1849 to a family of wealthy Sephardic Jews of Portuguese heritage, Lazarus was raised in a state-ly Brownstone on the fashionable block of 10th Street among Manhattan's elite.

Afflicted with an unknown ailment that doctors vaguely diagnosed as "delicate health," she was educated at home by private tutors and, by all accounts, an exceptional pupil, fluent in the romance languages and versed in classic American and British literature. She was also a gifted writer. At the age of 17, her first collection of poetry, *Poems and Translations*, was commercially published in 1867. She sent a copy of her second published work, *Admetus and Other Poems*, to her favorite poet, Ralph Waldo Emerson, who became a close friend and mentor.

The Social Activist

Less than half a mile away from the Gilded Age mansions of 10th Street, Union Square was fast becoming a hotbed of social activism and political demonstrations. Surrounded by immigrant neighborhoods and sweatshops in the city's lower East side, the square was a natural staging ground for the industrial working class to voice their demands for livable wages and humane working conditions. Standing shoulder to shoulder with other workhouse laborers were Jews who fled the pogroms and poverty of Eastern Europe and bore the brunt of the public's general disdain for the immigrant working class.

Lazarus, who proudly proclaimed her identity as a Jewish poet, took up their cause. She met regularly with immigrants and refugees through her volunteer work at the Hebrew Immigrant Aid Society and was a key figure in establishing the Hebrew Technical Institute in New York, which provided vocational training to Jewish immigrants. Lazarus formed the Society for the Improvement and Colonization of East European Jews in 1883.

She wielded the power of her pen as a weapon to fight the persecution of Jews in Europe and growing anti-Semitism in America, rejecting the sentimental themes and comforting moral lessons favored by her literary contemporaries.

The Prophet

Nearly a decade before Austrian writer Nathan Birnbaum coined the term "Zionism" and Theodor Herzl formally founded the modern Zionist movement, Lazarus wrote several highly influential essays promoting a Jewish homeland in Palestine and the establishment of an independent Jewish nationality, famously declaring, "Until we are all free, we are none of us free."

In her poem, *The New Ezekiel*, written in 1882, she re-worked the biblical Valley of Dry Bones to ponder Jewish survival through centuries of persecution and champion a defiant spiritual and national revival.

What, can these dead bones live, whose sap is dried by twenty scorching centuries of wrong? I open your graves, my people, saith the Lord, and I shall place you living in your land.

'The New Colossus'

With her focus thus entirely devoted to Jewish causes, Lazarus scoffed at an invitation from American playwright and novelist Constance Cary Harrison to contribute a poem to Statue of Liberty pedestal fund committee, stubbornly declaring that she did not write on command. Harrison appealed to her friend's passion for refugees, suggesting that Lazarus view the monument through the eyes of weary immigrants sailing into New York Harbor. The impassioned entreaty had its desired effect: Lazarus wrote and submitted *The New Colossus* to the committee in 1883.

The sonnet's title is a nod to the ancient Greek Colossus of Rhodes, a symbol of military might that inspired Frédéric Auguste Bartholdi's design of the monument. Its prose, however, envisions Lady Liberty not as a symbol of strength and independence, but as a maternal beacon welcoming the downtrodden.

In 1903, 16 years after Lazarus' death, *The New Colossus* was permanently etched inside the pedestal of the Statue of Liberty and the conscience of a nation. The sonnet inspired a wildly popular play written by Jewish author Israel Zangwill titled *The Melting Pot*, a phrase that remains firmly cemented in American lexicon as a cultural metaphor for this nation of immigrants.

THE NEW COLOSSUS

*Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"*

THROUGH THE YEARS

Looking back to 1981



TEMPLE ISRAEL

לשנה טובה תכתבו ותחתמו



New Years Message

So often at this time of year people are heard to say "Happy New Year". Seldom do we ask the question, what really is new?

We are new. The Spitzer family is newly arrived in Canton with expectations, hopes, and aspirations for the coming years.

We are new. We, as Jews, consider ourselves renewed with the coming of 5742. Our aspirations are renewed. Our energies are renewed. Our commitment and dedication are renewed.

Just as there is much that is new, so there is much that is yet the same. The problems of the world Jewish community, the peril to the state of Israel, the prophetic challenges of Tzadakah and G'Melut Hasadim yet remain the same.

As we enter upon the Holy Days season, may it be our prayer that what is new will modify what is old. That the new energies and new insights will bring solutions to old problems, that new commitments and dedication will enhance the old feeling of community. But most of all that 5742 will indeed be a Shana Tova, a year which is inscribed for blessing and goodness.

L'Shana Tova Tikatevu,
Rabbi John Spitzer

Sisterhood Greetings

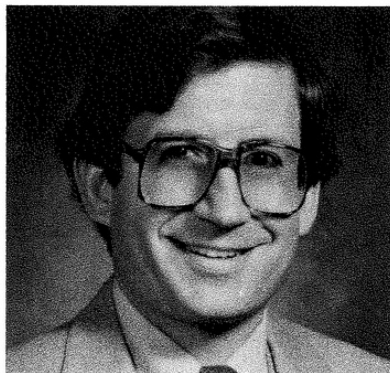
On behalf of Temple Israel Sisterhood, I would like to extend our wishes to the community for a very happy, healthy, and prosperous New Year.

We are looking forward to a fantastic Sisterhood year full of many interesting and exciting programs.

Fey Orenstein, President
Temple Israel Sisterhood

Jewish New Year Greetings

By Robert I. Friedman,
President, Temple Israel



Robert I. Friedman

As we welcome our New Year of 5742, I extend New Years Greetings on behalf of the Congregation and the Board of Trustees of Temple Israel, with our best wishes for a healthy, happy and eventful New Year for our Jewish community.

This New Year serves as the beginning of a new era at Temple Israel with the welcoming of our new Rabbi, John H. Spitzer, and his lovely wife, Cheri, and sons Joshua and Gabriel. It also marks a new beginning for Rabbi Paul Gorin who has served Temple Israel so well over the past 27 years and has been an outstanding representative of the Temple and our Jewish Community in the greater Canton community. On August 1, Rabbi Gorin became Rabbi Emeritus and we look forward to his continued involvement in the life of Temple Israel and the Jewish Community in this new capacity.

We look to 5742 for Temple Israel as a year of experiencing Jewish living for the whole family. Leading us in that direction are the Temple Board and the Presidents of the Temple Auxiliaries, Neal Libster,

Buy Israel Bonds

Brotherhood, Fey Orenstein, Sisterhood, and David Gross, Youth Group, together with their respective Boards.

The recognition that our Temple Religious School has received for the quality of its educational experience has been due in recent years to our Religious School Director, Bilha Ron, and to her staff of dedicated teachers and assistants who faithfully do their part to educate our children every weekend during the Religious school year.

Our Temple operation would not run smoothly on a day-to-day basis without the dedicated service of our Temple Administrator, Chloe Shapiro, and our Temple secretaries assisting her.

Continuing to assist in our Religious Services this year is our lay Cantor, Gene Sirak, who has done much to help us appreciate the music of our services.

Our Temple library is substantial, thanks to the continued contributions from the Congregation. The library has been catalogued to the Stark County District Library as a specific source of Jewish materials. Naomi Freedman has been responsible for placing our library in the fine shape that it is and continues to act as Librarian.

Among the numerous committed workers for Temple Israel for the coming year are the Officers of the Temple Board of Trustees and of the Auxiliary Boards. Each of the Officers have committed their time and energies to work for Temple Israel and deserve our support and cooperation.

We look forward to a year of meaningful religious, social and cultural activity, education and cooperative participation within the Temple and our Jewish community.
L'SHANAH TOVA TEE-KA-TE- VU.

SEPTEMBER

SHAARAY TORAH

TUESDAY, SEPTEMBER 1

Evening Services 5:30 p.m. (Zoom)

WEDNESDAY, SEPTEMBER 2

Evening Services 5:30 p.m. (Zoom)

THURSDAY, SEPTEMBER 3

Morning Service 8:00 a.m. (Zoom)

Evening Services 5:30 p.m. (Zoom)

FRIDAY, SEPTEMBER 4

Evening Services 5:30 p.m. (Zoom)

Candles 7:37 p.m.

SATURDAY, SEPTEMBER 5

Shabbat Services 10:00 a.m. (In-Person; Live Stream; Zoom)

MONDAY, SEPTEMBER 7

Labor Day – No Services

Beit Ha'am Offices Closed

TUESDAY, SEPTEMBER 8

Evening Services 5:30 p.m. (Zoom)

WEDNESDAY, SEPTEMBER 9

Evening Services 5:30 p.m. (Zoom)

THURSDAY, SEPTEMBER 10

Morning Service 8:00 a.m. (Zoom)

Evening Services 5:30 p.m. (Zoom)

FRIDAY, SEPTEMBER 11

Erev Rosh Hashanah

Mincha & Maariv Service 6:30 p.m. (In-Person; Live Stream)

Candles 7:26 p.m.

SATURDAY, SEPTEMBER 12

Rosh Hashanah – 1st Day

Shacharit Service 9:30 a.m. (In-Person; Live Stream)

Sermon 11:00 a.m.

Service concludes by 1:00 p.m.

No Evening Service

Candles 8:27 p.m.

SUNDAY, SEPTEMBER 13

Rosh Hashanah – 2nd Day

Shacharit Service 9:30 a.m. (In-Person; Live Stream)

Shofar Service 10:30 a.m.

Sermon 10:45 a.m.

Concludes by 12:45 p.m.

Tashlich & Shofar Sounding 5:30 p.m. at Lake O'Dea

No Evening Service

MONDAY, SEPTEMBER 14

Morning Service 8:00 a.m. (Zoom)

Evening Services 5:30 p.m. (Zoom)

TUESDAY, SEPTEMBER 15

Evening Services 5:30 p.m. (Zoom)

WEDNESDAY, SEPTEMBER 16

Evening Services 5:30 p.m. (Zoom)

THURSDAY, SEPTEMBER 17

Morning Service 8:00 a.m. (Zoom)

Evening Services 5:30 p.m. (Zoom)

FRIDAY, SEPTEMBER 18

Evening Services 5:30 p.m. (Zoom)

Candles 7:14 p.m.

SATURDAY, SEPTEMBER 19

Shabbat Shuvah

Shabbat Services 10:00 a.m. (In-Person; Live Stream; Zoom)

SUNDAY, SEPTEMBER 20

Erev Yom Kippur

Ke'ver Avot 1:00 p.m. at the Canton Hebrew Cemetery

Mincha 6:45 p.m. (In-Person; Live Streamed)

Kol Nidre 7:00 p.m.

Candles 6:59 p.m.

Candles available in the STS kitchen before Kol Nidre

MONDAY, SEPTEMBER 21

Yom Kippur (Yizkor)

Service 10:00 a.m. (In-Person; Live Stream)

Sermon 11:30 a.m.

Mincha & Yizkor Service 5:15 p.m.

Book of Remembrance Distributed

Neilah Service 7:00 p.m.

Shofar & Maariv 7:50 p.m.

Concludes by 8:05 p.m.

TUESDAY, SEPTEMBER 22

Evening Services 5:30 p.m. (Zoom)

WEDNESDAY, SEPTEMBER 23

Evening Services 5:30 p.m. (Zoom)

THURSDAY, SEPTEMBER 24

Morning Service 8:00 a.m. (Zoom)

Evening Services 5:30 p.m. (Zoom)

FRIDAY, SEPTEMBER 25

Erev Sukkot

Evening Services 5:30 p.m. (Zoom)

Candles 7:02 p.m.

SATURDAY, SEPTEMBER 26

Sukkot I

Shabbat & Festival Morning Service 10:00 a.m.

(In-Person; Live Stream; Zoom)

No Evening Service

Candles 8:03 p.m.

SUNDAY, SEPTEMBER 27

Sukkot II

Festival Morning Service 10:00 a.m. (Zoom)

(with Lulav & Etrog)

No Evening Service

Festival Concludes at 7:40 p.m.

MONDAY, SEPTEMBER 28

Hol Hamoed Sukkot I

Morning Service 8:00 a.m. (Zoom) (with Lulav & Etrog)

Evening Services 5:30 p.m. (Zoom)

TUESDAY, SEPTEMBER 29

Hol Hamoed Sukkot II

Evening Services 5:30 p.m. (Zoom)

WEDNESDAY, SEPTEMBER 30

Hol Hamoed Sukkot III

Evening Services 5:30 p.m. (Zoom)

TEMPLE ISRAEL

All services are in-person. Friday night livestreams via YouTube and the Temple Israel website. Stollen Moments Torah Study is in-person and via Zoom. See more information at TempleIsraelCanton.org/shabbat

FRIDAY, SEPTEMBER 4

5:30 p.m. Oneg Shabbat

6:15 p.m. Shabbat Service – Kid-dish Shabbat

FRIDAY, SEPTEMBER 11

Erev Rosh Hashanah (see High Holy Days schedule)

SATURDAY, SEPTEMBER 12

Rosh Hashanah (see High Holy Days schedule)

FRIDAY, SEPTEMBER 18

5:30 p.m. Oneg Shabbat

6:15 p.m. Shabbat Service / Shabbat Shuvah

Blessings for couples celebrating 50+ years

SATURDAY, SEPTEMBER 19

10:00 a.m. Stollen Moments Torah Study

FRIDAY, SEPTEMBER 25

5:30 p.m. Oneg Shabbat

6:15 p.m. Shabbat Sukkot Service Monthly birthday and anniversary blessings

SATURDAY, SEPTEMBER 26

10:00 a.m. Stollen Moments Torah Study



Temple Israel

High Holy Days

Family Services

Join Us!

 **ROSH HASHANAH FAMILY SERVICE**
Saturday, September 12th
9:00 am

 **YOM KIPPUR FAMILY SERVICE**
Monday, September 21st
9:00 am



www.TempleIsraelCanton.org

SERVICE SCHEDULES

AGUDAS ACHIM

TUESDAY, SEPTEMBER 1

Mishnah class via Zoom 4:45 p.m.
Shacharis 7:30 a.m.

THURSDAY, SEPTEMBER 3

Torah class (Isaiah) via Zoom 4:30 p.m.

FRIDAY, SEPTEMBER 4

Mincha & Kabbolas Shabbos 7:30 p.m.
Candle lighting 7:34 p.m.
Sunset 7:52 p.m.

SATURDAY, SEPTEMBER 5

Shabbos Parshas Nitzavim-Vayeilech
Shacharis & Mussaf 9:45 a.m.
No Rosh Chodesh Bentching: The Molad for the month of Tishrei: Friday (September 11) 8:59 p.m. + 1 chelek
Earliest Mincha 1:56 p.m.
Shabbos ends 8:33 p.m.
Maariv 8:50 p.m.
Havdalah 9:04 p.m.

SUNDAY, SEPTEMBER 6

Rabbi Scheinbaum's class via Zoom 11:00 a.m.

First Day of Selichos

MONDAY, SEPTEMBER 7

Second Day of Selichos
Selichos & Shacharis 7:15 a.m.

TUESDAY, SEPTEMBER 8

Mishnah class via Zoom 4:45 p.m.
Third Day of Selichos

WEDNESDAY, SEPTEMBER 9

Fourth Day of Selichos

THURSDAY, SEPTEMBER 10

Torah class (Isaiah) via Zoom 4:30 p.m.

Fifth Day of Selichos

FRIDAY, SEPTEMBER 11

Sixth Day of Selichos
Erev Rosh Hashanah
Selichos & Shacharis 7:15 a.m.
Hataras Nedarim (annulling of the vows) 8:15 a.m.

Mincha & Maariv 7:20 p.m.

Candle lighting 7:23 p.m.

Sunset 7:41 p.m.

SATURDAY, SEPTEMBER 12

First Day Rosh Hashanah
Shacharis 9:00 a.m.
Shoffar blasts are not performed on Shabbos
Mussaf 10:45 a.m.

Mincha 1:54 p.m.

Sunset 7:40 p.m.

Tzais Hakoachavim 8:23 p.m.

Maariv 8:40 p.m.

Candle Lighting after 8:54 p.m.

SUNDAY, SEPTEMBER 13

No Rabbi Scheinbaum's class via Zoom

Second Day Rosh Hashanah

Shacharis 9:00 a.m.

Shoffar blasts 10:30 a.m.

Mussaf 10:45 a.m.

Tashlich time and place to be announced

Mincha 7:10 p.m.

Sunset 7:39 p.m.

Maariv 8:15 p.m.

Tzais Hakoachavim 8:20 p.m.

72 Minutes 8:51 p.m.

MONDAY, SEPTEMBER 14

Fast of Gedaliah

Fast begins 5:42 / 5:53 a.m.

Fast ends 8:06 / 8:10 p.m.

TUESDAY, SEPTEMBER 15

Mishnah class via Zoom 4:45 p.m.

Shacharis & Selichos 7:15 a.m.

THURSDAY, SEPTEMBER 17

Torah class (Isaiah) via Zoom 4:30 p.m.

FRIDAY, SEPTEMBER 18

Mincha & Kabbolas Shabbos 7:05 p.m.

Candle lighting 7:11 p.m.

Sunset 7:29 p.m.

SATURDAY, SEPTEMBER 19

Shabbos Shuva

Shabbos Parshas Ha'azinu

Shacharis & Mussaf 9:45 a.m.

Earliest Mincha 1:49 p.m.

Shabbos ends 7:54 p.m.

Maariv 8:08 p.m.

Havdalah 8:39 p.m.

SUNDAY, SEPTEMBER 20

Rabbi Scheinbaum's class via Zoom 11:00 a.m.

Erev Yom Kippur

Mincha 5:45 p.m.

Seudas HaMafsek (meal prior to fasting) 6:00 p.m.

Kol Nidre 7:00 p.m.

Candle lighting 7:07 p.m.

Sunset 7:25 p.m.

Maariv 7:45 p.m.

MONDAY, SEPTEMBER 21

Yom Kippur

Shacharis 9:00 a.m.

Yizkor 10:45 a.m.

Mussaf 11:15 a.m.

Mincha 6:15 p.m.

Neilah 7:20 p.m.

Maariv 8:20 p.m.

Kiddush Levanah 8:30 p.m.

Havdalah & Break the Fast 8:36 p.m.

TUESDAY, SEPTEMBER 22

Mishnah class via Zoom 4:45 p.m.

THURSDAY, SEPTEMBER 24

Torah class (Isaiah) via Zoom 4:30 p.m.

FRIDAY, SEPTEMBER 25

Erev Sukkos

Mincha & Maariv 6:55 p.m.

Candle lighting 6:59 p.m.

Sunset 7:17 p.m.

SATURDAY, SEPTEMBER 26

First Day of Sukkos

Shacharis Hallel & Mussaf 9:30 a.m.

We don't wave the four species on Shabbos

Earliest Mincha 1:46 p.m.

Sunset 7:15 p.m.

Shabbos Ends 7:56 p.m.

Maariv 8:00 p.m.

Candle lighting after 8:00 p.m.

SUNDAY, SEPTEMBER 27

No Rabbi Scheinbaum's class via Zoom

Second Day of Sukkos

Shacharis Hallel & Mussaf 9:30 a.m.

Mincha 6:55 p.m.

Sunset 7:13 p.m.

Yom Tov ends 7:54 p.m.

Maariv 8:15 p.m.

Havdalah (72 Minutes) 8:25 p.m.

MONDAY, SEPTEMBER 28

First Day of Chol Hamoed

TUESDAY, SEPTEMBER 29

No Mishnah class via Zoom

Second Day of Chol Hamoed

Shacharis & Mussaf 7:30 a.m.

WEDNESDAY, SEPTEMBER 30

Third Day of Chol Hamoed

L'SHANA TOVA!



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